CHAPTER - 6

SOCIAL IMPACT

OF

TOURISM IN JORDAN

6.1 Social Significance of Tourism

The social impacts of tourism on host populations have been recognized recently and have been the focus of much work on tourism in the Third World. Until recently, it has received relatively little attention. The first articles on this aspect appeared in the mid 1960s. The importance of tourism's impact on society and culture has started serious academic attention or recognition only from the early 1970's. The growth of mass tourism appears to have prompted scholars and researchers to study the economic significance of social impact of tourism. According to *Craik (1988)* social impact of tourism is perhaps the most important aspect of tourism development. *Peters (1969)* argues that tourism creates "social" benefits arising from a "widening of people's interest generally in world affairs and a new understanding of foreigners and foreign states."[1] Tourism is a potent force for economic and social good, creating employment and wealth, and widening our understanding of other societies. Tourism is a product that relies totally upon simultaneous production and consumption. By definition, tourist services are consumed on the spot where they are produced, whether by the resident population or by labour imported from other areas. In effect, if the tourists do not visit a destination then there are no measurable outputs of the industry's activities. There are many other services industries in the world which do not encourage the consumer to visit the place of production in order to consume the product. However, tourism is a personal service and as such, can only be consumed by the tourist visiting the destination. As a result of it, population at destination come into contact with an alien population during the production process. This tourist host relationships influences the local socio-cultural mosaic of the destination. Thus four main populations serving the tourists:

(1) Tourists

(2) The local population serving the tourist

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1. Peters, M., *International Tourism. The Economics and Development of the International Tourist Trade*, (London, 1969), p. 126.

(3) Other resident; and

(4) Non-resident labour

In the development of tourism, all these groups have interests which may clash or coincide. The contact between tourist and host population can be beneficial or detrimental to the destinations population depending upon the difference in culture and the nature of contact. Much of the literature on social impacts is biased in that it focuses attention upon the detrimental impact of tourism on the host population. Similarly, little attention has been paid to the fact that there can also be socio-cultural impacts on the tourist population, which can again be either positive or negative. In reality socio-cultural impacts tend to contain a mixture of both positive and negative strands and these impacts affect both hosts and guests. The magnitude of the direct socio-cultural impact associated with tourism development determines by the extent of the difference in socio-cultural traits between hosts and guests. These differences include:[2]

- Basic value and logic system;
- Religious beliefs;
- Traditions;
- Customs;
- Lifestyles;
- Behavioural patterns;
- Dress codes;
- Sense of time budgeting;
- Attitude towards strangers

Moreover, the speed of development and changes play an important role in determining the magnitude of the socio-cultural changes because time allows for process of adoption. It has been noticed that the tourists often take on different attitudes and adopt

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2. Inskeep, E., *Tourism Planning: An Integrated and Sustainable Development Approach,* (New York, 1991), p.35

different codes of behaviour when they are on vacation and away from their normal environment.

The impact of mass tourism is most noticeable in less developed countries. In advance countries impact of mass tourism is too visible. Tourism has contributed to an increase in crime and other social problems in New York, London, Hawaii, Miami, Florence and Corfu. The mass tourist is less likely to adapt to the local cultures, and will seek amenities and standards found in the home country, while the independent traveller will adapt more readily to an alien environment. *Valene Smith (1992)* has tried to explain this by devising a simple model (Chart: 6.00).

Chart: 6.00
Social Impact Adaptation of Tourists to Local Norms

Types of Tourist	Number of Tourists	Adaptation to Local Norms
Explorer	Very limited	Adopts fully
Elite	Rarely seen	Adopts fully
Off-beat	Uncommon, but seen	Adopts well
Unusual	Occasionally	Adopts somewhat
Incipient mass	Steady flow	Seek Western amenities
Mass	Continuous influx	• Expects Western amenities
Charter	Massive arrivals	• Demands Western amenities

Source: Adopted from Valene Smith, *Hosts and Guests,* (Pennsylvania, 1992)

There are number of less direct, and perhaps less visible, effects on tourist localities, known as "relative deprivation". The comparative wealth of tourist may be resented or envied by the locals, particularly where the influx is seen by the latter as a form of neo-colonialism. Locals come to experience dissatisfaction with their own standard of living or way of life, and seek to emulate that of the tourists. In some cases, the effect of this is marginal, but in other the desire to emulate the tourists can threaten deep-seated traditions in the community, as well as leading to aspirations which are impossible to meet.

Job opportunities and the higher salaries paid to workers in the tourists industry will attract workers from agricultural and rural communities who, freed from the restrictions of their families and the home environments, may abandon their traditional values. This can result in an increase in promiscuity, and the breakdown of marriages. A report *(UNESCO 1976)* has identified four characteristic of host-guest relations in tourism.

I. Relations are transitory and superficial

II. They are undertaken under constraints of time and space with visitors compacting sights into as limited amount of time as possible.

III. There is a lack of spontaneity in relations; meetings tend to be prearranged to fit tour schedules, and involve mainly financial transactions.

IV. Relations are unequal and unbalanced, due to disparities in wealth and status of the participants.

The socio-cultural impacts of tourism can be either positive or negative. One of the positive impacts highlighted by *de Kadt (1979)* was the exchange of cultural information, ideas and beliefs. Tourism advocates do not accepts the diagnosis that tourism breaks down social and cultural differences, believing instead that individual cultures can withstand increasing exposures to each other. Tourism is generally regarded as a means of contributing to "international understanding, peace, prosperity and universal respect for, and observance of human rights and fundamental freedom for all without distinction as to race, sex, language or religion. Tourism, it is argued, can also help to stimulate interest in and conserve aspects of the host's cultural heritage. This is a significant positive socio-cultural impact and extends over ancient moments, historic rites, arts, crafts and cultural ceremonies and rituals. If tourists appreciate the cultural heritage of a destination, that appreciation can stimulate the host's pride in their heritage and foster local crafts, traditions and customs.

The negative socio-cultural impacts are sometimes the result of direct contact and the demonstration effect. These can distort the traditional crafts and customs into shorter, commercialised events that offer the host community little in the way of rich cultural experience. Negative socio-cultural impacts can also be generated if the tourism development is not managed properly and the full economic potential of that development is not realised. For example, employment in tourism related jobs and foreign investment in tourism projects both add to the local resentment of tourism development. The exclusion of hosts from certain tourist facilities, such as private beaches, casinos and transport services, will further increase the pressure of resentment and may create conflict between the host population and the tourists.

Resentment by local people toward the tourist can be generated by the apparent gap in economic circumstances, behavioural patterns, appearance, and economic effects. Resentment of visitors is not uncommon in areas where there is conflict of interests because of tourists. The even distribution of the new income earning opportunities created by tourism development across the destination, generate feeling of resentment and antagonism towards tourism development among the members of the host community.[3] Another form of resentment may result in a feeling of inferiority among indigenous groups because of unfavourable contrasts with foreign visitors. Local persons employed in the service industries catering to visitors may be better paid and, thus, exhibit feelings of superiority towards their less fortunate fellow citizens. A major problem can also occur because of a real difference in wealth between the tourists and their hosts. This difference may lead towards financial dislocations. Tourists exhibit spending patterns and behaviour that is very different from their norm, simply because they are on vacation. Prominent tourist author *(Lundgren)* observed: "The force of tourist-generated local impact seems to increase with distance

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3. Cooper et al., *Tourism: Principles and Practice*, Financial Times (London, 1998), , p.177.

from the generating country."[4] The visibility of tourists and tourism industry irritate the hosts by the shear arrogant display of wealth and brazen disregard of host's sensitivities and values. The poorer the host community and the greater the degree of economic reliance of the hosts on the export of tourism services, the greater the irritants are likely to be. However, there is lack of consistent method and standardised instrumentation for accurately assessing the social impacts of tourism and measuring resident perceptions. The most significant social dimensions of tourism development are the loss of local autonomy. It is generally observed that non local investment reduced local control over tourist resources. Nevertheless, the magnitude of the direct social-cultural impact associated with tourism development may be determined by the extent of the difference in socio-cultural characteristics between hosts and guests.

Doxey (1976) has developed the index for measuring the level of irritation generated by tourist-host contact:

(1)   **The Level of Euphoria:** The initial thrill and enthusiasm that comes along with tourism development results in the fact that the tourist is made welcome.

(2)   **The Level of Apathy:** Once tourism development is under way and the consequential expansion has taken place, the tourist is taken for granted and is now only seen as a source of profit taking. What contact is made between host and guest is done so on a commercial and formal footing.

(3)   **The Level of Irritation:** As the industry approaches saturation point, the hosts can no longer cope with the number of tourists without the provision of additional facilities.

(4)   **The Level of Antagonism:** The tourist is now seen as the harbinger of all ills, hosts are openly antagonistic towards tourists and tourists are regarded as being there to be exploited.

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4.   Colin Michael, *Introduction to tourism: Developments, dimensions and issues,* (Australia, 1998), p.202.

(5)   **The Final Level:** During the above process of "development" the host population has forgotten that all they once regarded as being special was exactly the same thing that attracted the tourist, but in the rush to develop tourism circumstances have changed. The social impact has been comprehensive and complete and the tourist will move to different destinations.

Tourism literature shows that it is a double-edge sword both a blessing and a blight. Since the end of the World War II, global tourist activities have been flourishing, generating an economic performance, favourable to investors and bringing smiles of fortunes to the travellers. But some problems are often rooted in economic problems, such as unemployment or underemployment. The economic contributions of tourism can help to moderate such social difficulties. Negative social effects on a host society have been identified as follows:[5]

1. Introduction of undesirable activities such as gambling, prostitution, drunkenness, and other excesses.

2. The so-called "demonstration effect" of local people wanting the same luxuries and imported goods as those indulged in by tourists.

3. Racial tension, particularly where there are very obvious racial differences between tourist and their hosts.

4. Development of a servile attitude on the part of tourist business employees.

5. "Trinketization" of crafts and art to produce volumes of souvenirs for the tourist trade.

6. Standardization of employee roles such as the international waiter – same type of person in every country.

7. Loss of cultural pride, if the culture is viewed by the visitor as a quaint custom or as entertainment.

8. Too rapid change in local ways of life due to being overwhelmed by too many tourists.

5. Goeldner, Charles R., et al. *Tourism-Principles, Practices, Philosophies*, (New York, 2000), PP, 323-324

9.   Disproportionate numbers of workers in low-paid, menial jobs characteristic of much hotel and restaurant employment.

Many of the above mentioned negative social impacts on a host society can be moderated or mitigated by adopting certain measure or steps. The most important is the intelligent planning and progressive management methods. Tourism development based social prices due to irritation generated by tourist – host contact. Other measures too play vital role in moderating the negative impact of tourism development such as, strict control of land use zoning and building code and agricultural land should be avoided. Marginal land or negative land should be taken into consideration for the development of tourism. Ministry of Tourism or similar official organization must adopt enlightened policies for sustainable development of tourism. Proper phasing of supply components such as infrastructure and superstructure to match supply with demand for orderly development are some of the measures needed. Education and good public relations programmes can further reduce the negative effects of the tourism. Enforcing proper standards of quality in the marketing of local arts and crafts can in fact enhance and save such skills from oblivion.

6.2   Tourist Typologies

The variety of travellers and their behaviour are identified as the seeds from which international tourism has grown into an inescapable social phenomenon. Typology is a method of sociological investigation which is helpful in the study of socio-cultural impacts. *Stanley Plog* developed a theory within which the population could be classified as a series of interrelated psychographic types. These types exhibit two extremes:

- Allocentrics – where the derivation of the root "allo" means "varied in form". These individuals are adventurous and motivated to travel / discover new destinations. They rarely return to the same place twice.

- Psychocentric – which is derived from psyche or self centred where an individual centres thoughts or concerns on the small

problem areas of life. These individuals tend to be conservative in their travel pattern, preferring "safe" destinations and often taking many return trips.

Plog's theory suggests that the tourist segments can be divided into different psychographic traits i.e. allocentris, near allocentrics, mid centrics, near psycho-centrics and psychocentrics (Figure: 6.00).

Figure: 6.00

Psychographic Positions of Destinations
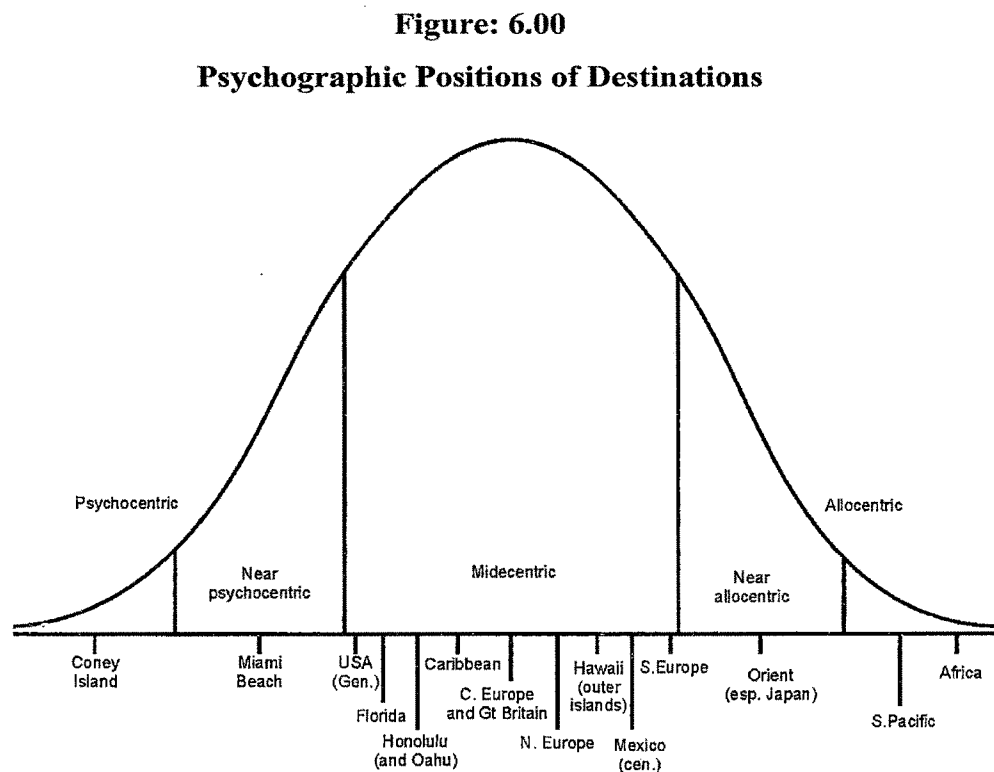
Source: Adopted from Chris Cooper, et. al., *Tourism: Principles and Practice*, (England, 1998), p. 172.

Mid-centric trait is the most important as majority of the population fall in this psychographic type. *Plog* also found that polar extremes of these groups exhibit the following characteristic:

- Allocentrics – seek cultural and environmental differences from their norm, belong to the higher income groups, are adventurous and require very little in the way of tourism plant.

- Psycho-centric seek familiar surrounding belong to the lower income groups, are unadventurous and demand a high level of tourism plant.

Smith 1990 tested *Plog's* model, analysing evidence from seven different countries. He reached to the conclusion that *Plog's* theory was a very useful way of thinking about tourist but it was more difficult to apply it. *Smith* found that his own results did not support *Plog's* original model of an association between personality types and destination preferences. He evolved a more detailed typology of tourist based on volume and adaptation level. His method separates tourists into seven demand categories:

1. Explorer: very limited numbers looking for discovery and involvement with local people.

2. Elite: special individually tailored visits to exotic places and adopts fully local norms.

3. Off-beat: the desire to get away from the crowds and adapts fully local norms.

4. Unusual: the visit with peculiar objectives such as physical danger or isolation and adopts local norms somewhat.

5. Incipient mass: a steady flow travelling alone or in small organized groups using some shared services and seeks western amenities.

6. Mass: the general packaged tour market leading to tourist enclaves overseas and expects western amenities.

7. Charter: mass travel to relaxation destinations which incorporate as many standardised western facilities as possible. The socio-cultural impacts of each of these categories have a corresponding range of impacts on the host society and destination.

Erik Cohen (1988) suggested a cognitive-normal typology which seeks to distinguish visits in terms of what they mean for the traveller. *Cohen's* typology covers visits directed at pleasure, emphasis on pilgrimage, and to some new and personal experience:

1. Recreational: one of the commonest forms of tourism where trip is designed to relieve the strains and tensions of work with no deeper significance involved.

2. Diversionary: when the visit is a pure escape from the boredom and routine of home life.

3. Experiential: describes the tourist as the modern pilgrim looking for authenticity in the lives of others societies because he has seemingly lost his own.

4. Experimental: when the traveller begins to experiment with life – styles other than his own.

5. Existential: describes the tourist who actually acquires a new spiritual centre as a result of the travel experience.

Such generalizations help us to understand tourism both from personal and host society perspectives. It is true to mention that the priorities held by Third World governments for the development of the tourism industry commonly do not accord with the personal aspirations of western tourists.

It is generally observed that as tourism expands, existing institutions are transformed and new ones created. *Cohen's* typology provides a useful conceptual device for analysing the nature of the tourist experience at particular attractions and the level of satisfaction with the tourist experience.

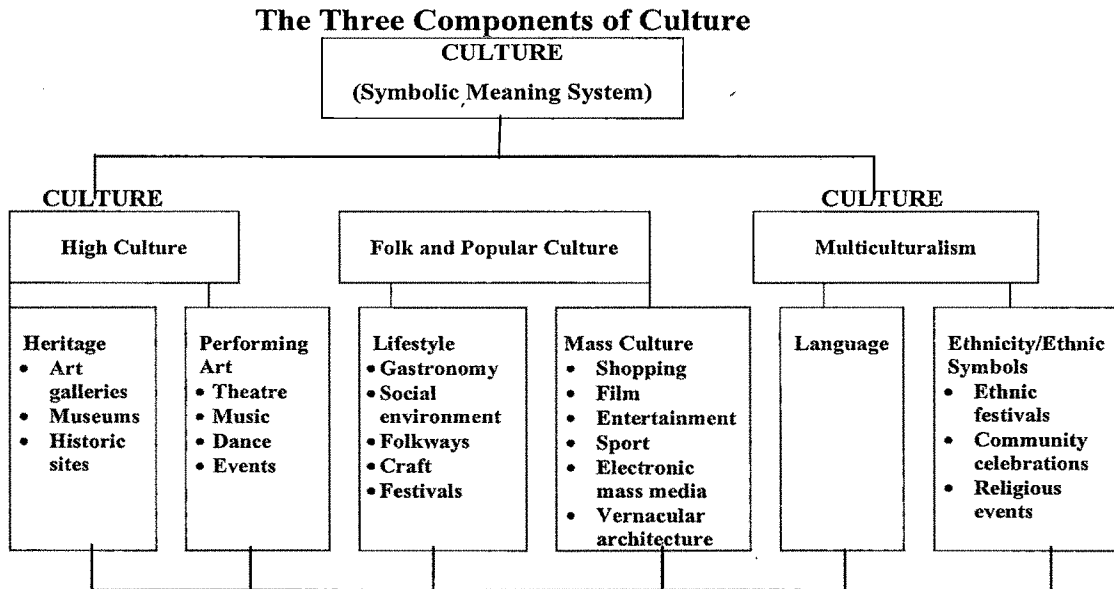## 6.3 Cultural Impacts of Tourism

Culture is a generic term refers to the general symbol system of society. Culture contains several related elements, all of which may contribute to the touristic attractiveness of a destination. There are three major components of culture which are commodified into tourism product:

(1) High Culture

(2) Folk and popular culture

(3) Multiculturalism

All the three dimensions of culture may be treated as most important packaged as tourism products. Of all the components, tourism element is greatest in high culture which is generally located in specific sites and attractions. The other two components viz. Folk and popular culture, and multi-culture, are of diffuse nature and difficult to package

as tourism product. It is highly imperative that all aspects of culture should be packaged for tourism consumption easily. Chart: 6.01 illustrates the three major components of culture.

Chart: 6.01

The Three Components of Culture

CULTURE
(Symbolic Meaning System)

CULTURE		CULTURE		CULTURE	
High Culture		Folk and Popular Culture		Multiculturalism	
Heritage • Art galleries • Museums • Historic sites	Performing Art • Theatre • Music • Dance • Events	Lifestyle • Gastronomy • Social environment • Folkways • Craft • Festivals	Mass Culture • Shopping • Film • Entertainment • Sport • Electronic mass media • Vernacular architecture	Language	Ethnicity/Ethnic Symbols • Ethnic festivals • Community celebrations • Religious events

Source: Adopted from Colin Michael, *Introduction to Tourism: Development, Dimensions and Issues,* p. 214 (Australia, 1998).

Ritchie and Zins discussed various aspects of cultural tourism and their impacts on culture. They recognized twelve aspects of total culture that may play significant role in making the tourist destination attractions:[6]

1. Handicrafts

2. Language

3. Traditions, such as festivals or rituals

4. Gastronomy

5. Art and music, including concerts, paintings and sculpture

6. History of a region, including visual reminders of the past.

7. The patterns and methods of work activity and the technology that is used.

8. Architecture, which may be distinctive of a region.

9. Religion, including its visible manifestations

10. Educational systems

6. Colin Michael, *Introduction to tourism: Developments, dimensions and issues,* (Australia, 1998), pp. 213-214.

11. Costume and dress

12. Leisure activities

The immense importance of culture as product in tourism can not be denied. The various aspects of tourism are vast resources of attractions for tourists. Despite incalculable significance of culture, there is possibility that tourism may influence the cultural resource on which it is based. When two cultures come into contact for a period of time an exchange of ideas will occur. This process is known as acculturation.[7] Tourism may have an important cultural significance for it brings into contact people of differing races, nationalities and backgrounds and "cultural exchanges and the enrichment both of those who travel and of those who are at the receiving end"[8] However, the exchange process need not be equal as one culture may dominate another by virtue of the type of contact, the socio-economic characteristics of the members of a culture and the size of the population. Contacts of this kind may have beneficial effects, but they may also be socially disturbing. Native cultures and traditional ways of life may be weakened and even destroyed, by the impact of tourism. But in many areas alien culture features have been imported to the detriment of local cultures.[9]

Tourism has social impact as it is mentioned in the following verses (*Ayats*) of **THE HOLY QUR-AN**:

* And among His Signs

Is the creation of the heavens

And the earth, <u>and the variations</u>

<u>In your languages</u>

<u>And your colours:</u> Verily

In that are Signs

For those who know.

وَمِنْ ءَايَٰتِهِۦ خَلْقُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَٱخْتِلَٰفُ ٱلْسِنَتِكُمْ وَأَلْوَٰنِكُمْ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّلْعَٰلِمِينَ ۝

Surat Ar-Rum **chapter 30,**
Ayat **(Verse) No. 22**

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7. Nune, T., "*Touristic Studies in Anthropological Perspective*" in *Hosts and Guests*, The Anthropology of Tourism, V. Smith, (Philadelphia, 1989) pp. 265-74

8. "*Are Tourists Really worth It?*" Daily Telegraph, June 2, (London 1973).

9. H. Robinson, *A Geography of Tourism*, (Britain, 1976), p. 139.

* O mankind! We created

You from a single (pair)

Of a male and a female,

And made you into

Nations and tribes, that

<u>Ye may know each other</u>

<u>(Not that ye may despise</u>

<u>(Each other). Verily</u>

The most honoured of you

In the sight of Allah

Is (he who is) the most

Righteous of you.

And Allah has full knowledge

And is well acquainted

(With all things).

يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّا خَلَقْنَٰكُم مِّن ذَكَرٍ وَأُنثَىٰ وَجَعَلْنَٰكُمْ شُعُوبًا وَقَبَآئِلَ لِتَعَارَفُوٓا۟ إِنَّ أَكْرَمَكُمْ عِندَ ٱللَّهِ أَتْقَىٰكُمْ إِنَّ ٱللَّهَ عَلِيمٌ خَبِيرٌ ۞

Surat Al-Hujurat chapter 49,
Ayat (Verse) No. 13

The variations in languages and colours may be viewed from the geographical aspect or from the aspect of periods of time. All mankind were created of a single pair of parents; yet they have spread to different countries and climates and developed different languages and different shades of complexions. And yet their basic unity remains unaltered. They feel in the same way, and are al equally under *Allah's* care. Then there are the variations in time. Old languages die out and new ones are evolved. New conditions of life and thought are constantly evolving new words and expressions, new syntactical structures, and new modes of pronunciation. Even old races die, and new races are born.

This is addressed to all mankind and not only to the Muslim brotherhood, though it is understood that in a perfected world the two would be synonymous. This Verse also dictates us to travel around and see the majestic creation of Almighty *Allah*. Mankind is descended from one pair of parents. Their tribes, races, and nations are convenient labels by which we

may know certain differing characteristics. Before *Allah* they are all one, and he gets most honour who is most righteous.

Social impact of tourism as mentioned in Holy *Quran* helps in establishing:

1.   Supremacy of Creator (*Allah*)

2.   Peace and Justices

3.   Prosperity

4.   Cordial Human Relation

5.   Equality Among Different Groups

6.   Invites the whole mankind to be Fastened in Blood Relation of Brotherhood

6.4   Tourist Motivation

Man is a social animal and gregariousness is a feature of human society, he is dependent as an individual upon social membership. He desires to seek company of his fellow men and to remain with them when they have been found. This may help to explain why he prefers to go to crowded seaside resorts, beaches, restaurants, places of amusement etc. It helps to explain also the success of holiday fellowship centres and "holiday camps" which carry socialisation to extreme. Many tourists participate in such holidays as much because they enjoy members of an organised group as because they enjoy meetings people. It should be remembered that there are many who are never content unless they are part of a crowd. There are some who prefers quite and unknown spots, and does not like being members of an organised group. No two individuals are alike and differences in attitudes, perceptions, images and motivations have an important influence on travel decision. It is important to note that the factors influencing demand for tourism are closely linked to models of consumer behaviour. It is true to mention that two individuals are not alike and differences in attitudes, perceptions, images and motivation have a significant bearing on travel decisions.

It is paramount to mention that:[10]

- Attitudes depend on an individual's perception of the world;

- Perceptions are mental impression of, say, a place or travel company and are determined by many factors which include childhood, family, and work experiences, education, books, television programmes and films and promotional images. Perception involves the encoding of information by individuals and influence attitudes and behaviour towards products but does not explain by itself, or when combined with attitudes why people want to travel.

- Travel motivators to explain why people want to travel and they are the inner images that initiate travel demand and;

- Images are sets of beliefs, ideas and impressions relating to products and destinations.

Tourism is an incredibly dynamic industry and is related with motivation. Studies and surveys show that individuals normally travel for more than one reason. It may be mentioned that tourism is the outcome of combination of motivations. Tourists are complex individual personalities, having a variety of complex motivations. Tourists in selecting holiday destinations undergo a complex decision-making process involving their needs and desires, motivations, preferences, expectations, images, perceptions evaluation of alternative holidays etc. A number of authors have approached the concept of motivation. *Dann (1981)* has highlighted seven elements within the overall approach to motivation:[11]

(1) Travel is a response to what is lacking yet desired. This approach suggests that tourists are motivated by the desire to experience phenomena that are different from those available in their home environment.

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10. Cooper et al., No. 3, p.31.

11. Dann G.M.S. *"Tourism Motivation: An Appraisal"*, Annals of Tourism Research, (New York, 1981) Vol. 8, No.4, pp. 187-194.

(2) Destination pulls in response to motivational push. This distinguishes between the motivation of the individual tourist in terms of the level of desire push and the pull of the destination or attraction.

(3) Motivation as fantasy: This is a subset of the first two factors and suggests that tourists travel in order to undertake behaviour that may not be culturally sanctioned in their home setting.

(4) Motivation as classified purpose: A broad category which invokes the main purposes of a trip as motivator for travel. Purposes may include visiting friends and relatives, enjoying leisure activities, or study.

(5) Motivation typologies: This approach is internally divided into:

   (a) behavioural typologies such as the motivators "sun lust" (search for better set of amenities than are available at home) and "wanderlust" (curiosity to experience the strange and unfamiliar) and

   (b) Typologies that focus on dimensions of the tourist role.

(6) Motivation and tourist experiences: This approach is characterised by the debate regarding the authenticity of tourist experiences and depends upon beliefs about types of tourist experience.

(7) Motivation as auto-definition and meaning: This suggests that the way in which tourist defines their situations will provide a greater understanding of tourist motivation than simply observing their behaviour.

Krippendorf (1987) discussed the complexity of travel motivation and identified a number of popular interpretations of why people travel. According to him travel is concerned with numerous motivations, including:

(1) Recuperation and regeneration

(2) Compensation and social integrations

(3) Escape

(4) Communication

(5) Broadening the mind

(6) Freedom and self determination

(7) Self realisation

(8) Happiness

The above list of motives are numerous and somewhat contradictory. They are dependent on other factors such as the traveller's social status, education and upbringing.

Mclnntosh, Goeldner and Ritchie (1995) identified four categories of motivations:

(1) Physical motivators: Those related to refreshment of body and mind, health purposes, sport and pleasure. This group of motivators are seen to be linked to those activities which will reduce tension.

(2) Cultural motivators: Thos identified by the desire to see and know more about other cultures, to find out about the natives of a country, their lifestyle, music, art, folklore, dance, etc.

(3) Interpersonal motivators: This group includes a desire to meet new people, visit friends or relatives and to seek new and different experiences. Travel is an escape from routines relationships with friends or neighbours or the home environment or it is used for spiritual reasons.

(4) Status and prestige motivators: These include a desire for continuation of education. Such motivators are seen to be concerned with the desire for recognition and attention from others, in order to boost the personal ego. This category also includes personal development in relation to the pursuit of hobbies and education.

Tourism motivations will not be the same for an individual throughout his or her life. Motivations will change according to past life experiences and current stage in life. In addition, motivations may shift or become greater factors because of tourism promotion campaigns which may create certain perceptions of potential tourist

destinations or holiday and travel options. It is the role of perceptions in the tourism market.

6.5 The Basic Components

Attractions and amenities are the very basis of tourism. These elements motivate tourists to go to a particular place. But, of course, the needs and tastes of tourists vary widely; the attractions of one place to some people may be anathema to others. Again, it is important to emphasis that tourists' demands are very susceptible to change for fashion is an important factor to be reckoned with. Some countries have one asset so outstanding and unique that tourist industry can largely depend on, and be promoted by, this feature. Generally, the combination of a number of assets is necessary to create a strong enough appeal to secure a viable share of the market. *Peter (1969)* has prepared an inventory of the various attractions which are of significance in tourism (Chart: 6.02).

<div align="center">

Chart: 6.02
Peter's Inventory of Tourist Attractions
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1. **Cultural**

   Sites and areas of archaeological interest.

   Historical building and monuments.

   Places of historical significance.

   Museums.

   Modern Culture.

   Political and educational institutions.

   Religion.

2. **Traditions**

   National festivals.

   Art and Handicrafts.

   Music.

   Folklore.

   Native life and customs.

3. **Scenic**

   Outstanding panoramas and areas of natural beauty.

   National parks.

Wild life.

Flora and fauna.

Beach resorts.

Mountain resorts.

4.   **Entertainments**
Participation and viewing sports.

Amusement and recreation parks.

Zoos and oceanariums.

Cinemas and theatres.

Night life.

Cuisine.

5.   **Other Attractions**
Climate.

Health resorts or spas.

Unique attractions not available elsewhere.

Source: Peter M. *International Tourism*, pp. 148-149. (London, 1969)

6.6   The Geographical Components

The geographical components form the formidable and best source of the attractions of tourism (Chart: 6.03). Tourists are motivated to go to a particular location or place. Tourism is very much concerned with spatial conditions. The location of tourist areas and the movements of people between and place are integral part of the tourism. The phenomenon of tourism is closely related to the structure, form, use and conservation of the landscape. Scenery or landscape is a compound of landforms, water and the vegetative cover and has an aesthetic and re-creative value; climatic conditions with warmth and sunshine are of special significance and the most important attractions of a tourist area. Animal life may be an important attraction, firstly to bird-watching or viewing game in their natural habitat and, secondly, for sporting purposes e.g. fishing and hunting. Human interaction with the natural landscape in the form of settlement, historical monuments and archaeological remains is also a major attraction. Cultural features

such as folklore, artistic expressions, tradition etc; are of significance in tourism as valuable attraction to many.

Following geographical components, to a very extent, are sources of attractions in tourism:

Chart: 6.03

Geographical Components of Tourism Attractions

1. **Accessibility and location.**

2. **Space.**

3. **Scenery:**

     a. Landforms, e.g. mountains, canyons, Cliffs, Volcanic Phenomena, coral reefs.

     b. Water, e.g. rivers, lake, waterfalls, geysers, glaciers, the sea.

     c. Vegetation, e.g. forests, grassland, moors, heaths, deserts.

4. **Climate:** Sunshine and cloud, temperature conditions, rain and snow.

5. **Animal life:**

     a. Wildlife, e.g. birds, game reservations, Zoos.

     b. Hunting and fishing

6. **Settlement features:**

     a. Towns, cities, villages

     b. Historical remains and monuments

     c. Archaeological remains

7. **Culture:** ways of life, traditions, folklore, arts and crafts, etc.

Source: H. Robinson, *A Geography of Tourism*, (Britain, 1976) p. 42.

This explains the role of geography in tourism activity. It may not be wronged to mention that geographical differences between place and place initiate the tourism.

Tourism is very much concerned with spatial conditions – the location of tourist areas and the movements of people from place to place.

6.7   Jordan's Social Structure and Tourism

The highest purpose of tourism is to become better acquainted with people in other places and countries, because this furthers the understanding and appreciation that builds a better world for all. International travel also involves the exchange of knowledge and ideas. Tourism raises levels of human experience recognition, and achievements in many areas of learning, research, and artistic activity. Therefore, a prime consideration to examining the social and cultural impact of tourism development is the nature and composition of the various groups involved in the relationship between them. International tourism is a multi-faceted phenomenon. But it is very difficult to evaluate its motivation, satisfaction and tourist host encounter. When the tourist and host meet there are certain reactions to both sides. However, positive impact of tourism in Jordan is on social and cultural change. It is believed that increasing tourism development in Jordan has caused acculturation when by people in contract borrowed cultural heritage. The strong and superior western culture of USA and Europe has superimposed on weaker host culture i.e. on Jordan local people adopt life styles, clothing, food habits languages and several things from inbound tourists. It also influences in the arts, crafts, customs, ceremony, music and dance etc. in Jordan. So many local performing arts and handicrafts survive and have grown in the country due to tourism development, especially ethnic and rural tourism in Jordan.

Moreover, tourism has broken down the barriers of suspicion and hospitality in Jordan. It is a major force for peace, understanding, and harmony in the country. It has broadened the mental horizon of both the tourists and the host. Both of them come to know about the customs, traditions, beliefs and ways of life of other people. Thus, unity among diversity is strengthened in the country. The educational value system is now well-recognised by the Jordanian government. The educational institution as well as government bodies are encouraging and introducing the youth tourism in Jordan. Tourism development has restored ancient monuments, preserved landscape's beauty, and

safeguards national heritages and has developed international understanding with neighbouring countries as well as other parts of the world.[12]

Israel is a major tourism conduit for Jordan and as one might expect, the response is varied, especially with regard to hosting Israelis very rarely does one see a sign that says "Welcome" in Hebrew or conversely one that warns Israeli to stay out, depending on the neighbourhood and its proximity to tourist activities. Most of those who earn their living from tourism strike a balance by behaving civilly toward all customers and trying to avoid political discussions. No one wants to be accused of collaboration down the road if the political winds change, so a precisely calculated minuet is being danced. It is perhaps unrealistic to expect the citizens of former enemies like Israel and Jordan to exhibit behaviour toward each other that is not constrained.[13]

Response of Jordanians about other tourists, who are not Israeli varies by country, one can say that American enjoy prestige in Jordan, not withstanding Jordan's support of Iraq in the Gulf War and the US traditional support for Israel. Many Jordanian have lived in the US, are married to Americans, and speak fluent English, so the comfort level for American tourists is relatively high. Conversely the perceptions of Jordanian regarding the American tourists are in generally favourable. They are regarded as easy-going, quiet to laugh, and not afraid to spend money. In fact, African – American Church groups are the first choice of some Jordanian tour guides because "they are happy and sing (hymns) on the bus. Even the military is welcome, as was evident from the eagerness expressed by shopkeepers in *Aqaba* at the prospect of a visit by the US Navy.

12. Marjorie Kelly, *"Jordan's Potential Tourism Development"*, Annals of Tourism Research, (Britain, 1998), Vol. 25, No.4, pp. 905-907.

13. Robert Cleverdon, *"The Economic and Social Impact of International tourism on Developing Countries"*, The Economist Intelligence Unit Ltd .EIU, Special Report No.60.

Jordanians view privacy differently from westerns. Arab families share much of their daily lives, moving freely about in each other homes, observing a subtle but strict code of behaviour. Some aspects of this code will be quickly noticed, the most obvious being kissing. It is quite common for men to exchange kisses on both cheeks with men in public greeting and the some applies to women. However, rarely do men and women kiss each other in public. Dating is not practiced by young people in Jordan unless they are officially engaged; however, it may be acceptable for groups of young people to go on an outing together. Jordon is a more tolerant society than other countries in the region, but there are restrictions on the dress and department of women. Dress is quite conservative, basically European in style, and available locally. The basic rule to remember is not to draw attention to oneself. Therefore, clothes such as short should not be worn in the streets except by very young children. Women should be prudent when travelling alone, especially after dark. Not many years ago, women drivers were a novelty, as women were holding salaried posts. Nowadays, it is common place to see women and holding positions of responsibility in both the government and private sectors.

Jordan as we know it today is a fairly young country. Most of the people of Jordan are Arabs. Most of them are Muslims. A rich and westernized country, this is also a country where small scale is very much thriving. Daily life of regular people of Jordon is surrounded by great culture and a lot of history. Almost all people of this country live in ancient cities and town that were built centuries and centuries ago. They were built along the shores of the *Dead Sea* and the *River Jordan.* Most of those places are famous in Biblical stories. The suburbs of its capital, *Amman,* are every bit as wealthy in the conventional sense as anywhere else in the western world. Wide tree lined clean streets, well dressed children, and pretty parks, supermarkets and malls and some of the fanciest, expensive hotels exist in *Amman.* The older centre of *Amman* has hundred and hundreds of little shops. Enormous department stores and supermarkets are also existed in *Amman.* Added

to shops there is also a huge and thriving open market with everything from fish to flowers. Today, the *Bedouin* here are not only keepers of sheep and goats, a job mostly for women, but their main income is made from the tourists. The *Bedouin*, like many less corrupted societies, find generosity to be a greater proof of worth than wealth and possessions of which they have almost none.

From a social perspective, tourism has several negative effects on the local citizen's life style, accent and the adoption of consumption of commodities never known to them before the flourishing of tourism in the area where they live. The *Bedouins* living in *Petra, Wadi Araba* and *Wadi Rum* are the most affected by tourists' behaviour. As a result of conversing and sometimes living with foreign tourists, *Bedouins* living in *Petra, Wadi Araba* and *Wadi Rum* learn to speak several European languages mainly English, French, German, Spanish and Italian. It is not strange to find a *Bedouin* living in *Petra* or *Wadi Rum* who speaks English or French fluently. *Bedouins* living around these tourist attractions have even modernized their lifestyle as a result of mixing with foreign visitors or even Arab and Jordanian tourist who come from *Amman* and the other major Jordanian cities. The new urban and suburban life style of the *Bedouins* of *Petra* and *Wadi Rum* have adopted as a result of mixing with Jordanian, Arab and foreign tourists includes wearing modern European clothes instead of their traditional long garments, cooking modern dishes and even more using cellular phones and digital cameras. Some young *Bedouins* have married European women whom they have met in *Petra* or *Wadi Rum* and have even migrated to some countries in Europe to live with their new partners.

Tourism was the main reason behind the flourishing of a new trade in Jordan handicraft and hand-made items. In fact, tourism has created thousands of job opportunities for Jordanian youth in Jordanian villages and for *Bedouins* alike. Such new industry includes hand-made embroidered garments, robes and dresses, colourful hand – made carpets, straw baskets, painting on sand in glass and many other

handcrafts. Jordanian women in rural and desert areas were the main target of all these mini projects. In fact, several Jordanian villages in which these industries have flourished developed economically and this in turn has improved the living standards of the people living there. Apart from being sold in the tourist locations, these handcrafts are imported to different Jordanian major cities including the capital *Amman, Madaba, Irbid* and *Zarqa.* Handcraft shops can be found every where throughout the kingdom. The variety of crafts combines traditional designs with modern ones. Tourists are amazed by the diversity of souvenirs, antiquities and products they can buy from these small handicraft shops – the choice are infinite. These handicrafts and products include *Dead Sea* mineral products, *Madaba* rugs, dresses and garments with cross stitch embroidery, ceramics, *Hebron* glass, rosaries and silver, copper and brass dishes, *Hubble bubbles* (Argeleh) that come in different shapes and colours, paintings on sand in bottles and hand-made garments with silver and gold embroideries. (Plates: 3.09-a to h)

6.8   Society and Culture in Jordan

Jordan is situated on the territory that once was part of ancient Palestine. It was founded in the early 1920s. Its name was different then. It was called Transjordan (beyond the Jordan) because the entire country lies across the *River of Jordan* from Palestine. Straddling the transitional area between the "desert and the snow" it participated only marginally in the social and intellectual changes that began sweeping the Arab world during the nineteenth century. Although ringed by the hinterlands of such major cities as *Jerusalem* and *Damascus,* Jordan lacked a significant urban centre of its own until the late 1940's; consequently it did not display artistically, intellectually, commercially, or governmentally the sophisticated form of Arab culture characteristic of urban life. The basic forms of social organizations in Transjordan were tribal and the social relations among the various nomadic and semi nomadic tribes and between them and villagers were based on

trade and the exchange of tribute for protection. Jordan social organization may be classified along a continuum:

- Nomadic
- Semi nomadic
- Semi sedentary
- Sedentary

Nomads or *Bedouins* are fully nomadic group whose livelihood depends on camel herding. The *Bedouins*, however, are also dependent upon settled communities – village, towns, and cities – for trading animal and their products for goods they did not produce. Semi nomadic groups raised sheep and goats and moved much shorter, well defined distances; they also practiced some agriculture. But the semi sedentary groups were more involved in agriculture than either nomads or semi nomadic peoples. Parts of a semi sedentary group moved during different reasons, while others in the group remained in permanent abodes. Government policies encouraged settlement by providing schooling, medical services, and the development of water resources. This led to decrease in the number of nomadic population. Despite the near disappearance of the nomadic way of life, tribal social structure and organization have not necessarily been transformed as drastically. Many *Bedouin* parents believed that the education of their children beyond a certain level would threaten the survival of the family. They feared that an educated child would naturally emigrate to work or pursue further studies in *Amman* or even outside the country. An army career tended to motivate *Bedouins* to acquire an education. Many *Bedouins* who have acquired enough education for an ordinary career in the army have abandoned their allegiance to their families and tribes and permanently rejected the *Bedouin* style of life. People of *Bedouin* origin constituted a disproportionate share of the army which continued to prevail at the higher command levels in the mid-1980s. The *Hashemite* government gained to most significant political support from the *Bedouin* tribes. Mindful of the intensely personal nature of his ties with the *Bedouins*, late king *Hussein* visited them often, socializing

in their tents and paying the role of paramount tribal *Sheikh* (Chief). Tribalism and tradition lent legitimacy to *Hashemite* rule. The legitimacy of tradition, considered almost synonymous with *Bedouin* or tribal culture, has been defended as part of the near sacrosanct foundations of the state and as central to cultural heritage. Highlighting the appropriate role of tribal in a modern state, late King *Hussein* publicly supported the role of the tribe and tradition in Jordan's pasts and future by stating, *"Whatever harms tribes is considered harmful to us. Law will remain closely connected to norms and traditions .... Our traditions should be made to pressure the fabric of society. Disintegration of tribes is very painful negative and subversive."* Thus, the role of tribes and tribalism, although transformed, has remained a fundamental pillar of both society and political culture of Jordan. Indeed, conceptions of modern Jordanian culture and national identity have been deeply intertwined with the country's *Bedouin* heritage.

Class structure in Jordan resembled a pyramid at the top is a small, wealthy group comprising large landowners, industrialists, leading financial figures, and members of their families. The oil boom of the 1970s and 1980s also had created a new class of wealthy Jordanians who made large amounts of money abroad, which was displayed by conspicuous consumption at home in Jordan. Just below this group are professionals, army officers, and government officials who lived a somewhat less grand but still comfortable life. White-collar workers, school teachers, and migrants struggled to retain a style of life that separated them socially from the small shopkeepers and artisans below them. At the bottom of the pyramid, a large lower class inclined increasing numbers of the unemployed.

Gender and age are important determinants of social status. Although the systematic separation of woman from men was not generally practiced, all groups secluded women to some extent. The character of gender-based separation varied widely among different sectors of society, it is strictest among the traditional urban middle class and most flexible among the *Bedouin* where the exigencies of

nomadic life precluded segregation. The formation of an educated middle class that included increasing numbers of educated and working women created some strains in the traditional pattern. Men and women now interacted in public at school and in the universities, in the workplace, on public transportation, in voluntary associations and at social events.

6.9 Changing Social Relations and Values

Undoubtedly, tourism has made significant contributions to international understanding. World Tourism Organizations recognize that tourism is a means of enhancing international understanding, peace, prosperity, universal respect; observance of human rights and fundamental freedom for all without distinction as to race, sex, language or religion. Tourism can be a very interesting socio-cultural phenomenon. Seeing how others live is an interest of many tourists, and the exchange of socio-cultural values and activities is rewarding. Tourism provides an opportunity for a number of social interactions. A pub or cope at *Amman* are examples of good places for social interactions. Even a visit to another part of Jordan would be both socially and culturally stimulating. Jordan, in fact, has a very diverse social and cultural heritage. Tourism dilutes the culture of a country by imposing the culture of the mass tourism market.

Tourism is a clean and green industry that they respect the host community's socio-cultural norms and values. As new ideas reached all sectors of society, new perceptions and practices began to appear. In Jordan, tourism has made significant contribution to influence the society. Relations between men and women, along with all other aspects of Jordanian society, began to change as people adopted value, attitudes, and customs much different from those traditional in the country. A growing individualism has appeared especially among the educated young. Many young people prefer to set up their own household at marriage rather than live with their parents. Labour migration has made a considerable impact on family structure and relations. In some cases, where men migrate without their families,

their wives and children see him only once or twice a year when he visits. If the wife and children live alone, this arrangement leads to increase responsibility and autonomy for women.

Some of the most marked social changed have affected women's roles. In urban areas, young women have begun to demand greater freedom and equality than in the past, although traditional practices still broadly govern their lives. Educated women tended to marry later, often after working for several years. Companionship and notions of romantic love were playing a greater role in marital arrangements than heretofore. Marriages are still a family affair, but the relationship between man and wife is assuming increasing significance. This change reflected a dilution in the strength of families as social units with corporate interests that subordinated those of the individual. Couple wants fewer children. This trend appeared to parallel the changes in women's position in society and shifts in the political economy. Women's education and employment patterns meant that child rearing was no longer the only role open to women. The need for dual-income households pointed to a decrease in the amount of time women could devote to child rearing. The spread of the nuclear household encourage the detachment of the individual from the demands of the extended family. At the same time, social security lessened the dependence of the aged on their children and other relations. Despite a seemingly conservative milieu, the numbers of women working outside the home are increasing. Many poor and lower class women worked out of economic necessity. However, a substantial number of working women came from financially secure families. In sum Jordanian society is in transition and changing. The increasing contact with international tourists is bringing perceptible change in attitude and perception of the Jordanian people. These developments and change in the Jordanian society are due to positive impact of tourism. Dining and wining in *Amman* is a blend of elegance, ease and fun. The night life is common in west *Amman.* New restaurants, cocktail bars and night club, piano bars, cinemas, theatres and many

casual places are emerging in Jordan. A good variety of restaurants offer visitors, Arabs, European, Asian and other international cuisines and the hospitable atmosphere is charming and the service is of the highest standard.